While in the Chaco the Terena also claim to have cultivated bananas and sugarcane, perhaps obtaining these plants from the Spaniards. The Terena word for banana is *panana*, which seems to indicate a rather recent date for this plant. The Terena word for sugarcane, *caiána*, also points to the recent adoption of this plant.

Other crops cultivated were pumpkins, *kame*; beans, *kareoké*; tobacco, *chaki*; and cotton, *nevoi*. Tobacco leaves, when mature, were picked, rolled so as to squeeze out the moisture, and dried. The rolling was repeated several times. Tobacco was smoked in clay pipes. Cotton, of course, was spun into yarn and used for weaving cloth.

DOMESTIC ANIMALS AND BIRDS

The Terena had medium-sized short-haired dogs. Parrots, macaws, and rheas were kept for their feathers. Horses, *kamo*, and cattle, *vaka*, were acquired in raids, the horses being used for warfare and hunting. Cows appear not to have been milked but, no doubt, augmented the meat supply. Cows and oxen were used for riding, the animal being guided by a bridle attached to a ring in the animal's nose. Saddles, *nikokoróti*, for both horses and cattle, were made from dried banana leaves by tying two cylindrical bundles together so that the bundles would rest, one on each side of the animal's backbone, no stirrups being used.

MANUFACTURES

The Terena made baskets, fans, and hats from thin strips of bamboo, "carandá," and from "piri." The thin outer layer of the wild bamboo was cut into narrow strips from which large and small baskets were made by plaiting. Large baskets were carried on the back with the aid of a tumpline. From "piri" and "carandá" fibers, hats and fans were made, the fans being used for killing mosquitoes and for maintaining small cooking fires.

The Terena also used netted bags of various sizes for carrying and storing food and other objects. The string used was made from the fibers of the *yulú* plant (probably a species of *Bromelia*). The leaves of the *yulú* were first soaked in water to soften the cells surrounding the fibers, the soft substance being later scraped away with a wooden knife. The fine fibers were then twisted into string, *ihe*, on the thigh or spun on a wooden spindle.

[Banana] Village]

times rice is also eaten in the form of thin porridge. 000

In addition to these principal crops the Terena produce small quantities of pumpkins, onions, tomatoes, red and green peppers, and garlic. 244

Among fruits, mangoes, oranges, tangerines, lemons, limes, guavas, and pineapples are important. During December and January mangoes are so plentiful in the village that not only people, but horses, cows, hogs, and chickens, eat them. Bananas and plantains also form an important year-round part of Terena diet. Among the bananas that grow well in this region are the "nanica," a small banana called "vein" and the "São Tomé." The plantain, which in Portuguese is called "banana de terra," is used boiled, fried, and dried. 245 [252]

Tobacco.—This crop is grown to some extent. When the plant matures the leaves are picked, rolled, and squeezed in a press to remove moisture, then unrolled and left to dry. This process is repeated several times. When the leaves are finally dry they are rolled into a cord about 1 inch in diameter, the cord being coiled into a compact cylindrical block about 12 inches in diameter and 12 inches high. This tobacco is sold to stores and is retailed by the meter or centimeter. The Terena use this type of tobacco for making cigarettes, dried corn husk being used for rolling. They, however, prefer cheap manufactured cigarettes to the rather heavy, home-grown tobacco. 249 [276]

Cotton.—The Terena still grow cotton, and it is the special privilege of the women to sow the seed. It is planted at the beginning of the rains. The bolls are picked and the seeds are removed by hand. Cotton is spun on a native spindle, consisting of a 2-inch whorl on a stick about a foot long. The Terena still use the traditional loom already described. 248 [962]

THE DAILY ROUND

It is customary for the Terena to arise at dawn. The first person up, whether man or woman, lights a fire at the back of the house and puts a kettle of water on the fire to boil. For awhile the fire builder may fan the fire with a plaited "abanico," or fan. While the water is heating the others get up and all wash their hands and faces either by pouring water into one hand or, more rarely, by washing in a basin. Soap is used when it is available, but towels are rarely used. 512 [372] [515]

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make hammocks and various fabrics.--In their aldeamentos /villages/ they plant orange trees, lime trees, lemon trees, citron trees, and guava trees.

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They raise cows and horses and they are excellent vaqueiros." (Ibid.)

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And because they were good agriculturists and expert vaqueiros, "they are much /69/ sought by the fazendeiros, who also prefer them because they are contented with low pay, enough to clothe themselves, eat, and satisfy their vices." (130)

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130. Idem:83. "They are frequently exploited by the fazendeiros.--It is hard to find a Terêna camarada who does not owe his master the very hairs on his head.--They once told me that a rich fazendeiro is in the habit, at the beginning of each year, of gathering his Terêna camaradas and telling them his settlement of accounts. To each he repeats the amount of his debt, along with facetious comments. After confronting them with their debts, he closes the episode with an extraordinary act of generosity. He subtracts a substantial percentage from their respective

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184 damaging it. (161) Aside from these activities, there are those
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161. We exclude the extraction of maté, since Terêna Indians do not work at it. Witness Francisco Horta, in Dourados, a maté area, where the Terêna community stands aloof from that industry, whereas the Kaiwá find it their chief productive activity.

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[245]

related to the cities, which are undertaken by a considerable number of Indians from aldeas such as Passarinho, Moreira, Limão Verde, and, to a lesser extent, Cachoeirinha, Ipegue, and Bananal, /all of which/ are close to Miranda and Aquidauana.

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433 This situation--of the homogeneity of the Terêna economy, seen in general terms--does not preclude, however, the existence of some native families that are practically "self-sufficient," i.e., families that, operating as efficient production units, forego the possibilities of work coming from the outside. The average number of such families, per aldea, is not more than two. In such cases, the nature of the post production is important, not so much because it is responsible for the type of production developed by these families, but simply
G because the two economies coincide since they both undergo
184 the same ecological conditioning. Thus, in Lalima and Brejão,
233 reservations with excellent pasture ground, we have Terêna
511 families with herds sufficiently large to permit a relative economic /104/ independence. (162) In Bananal and

162. Buriti, in spite of its pastoral character, does not